

THE
I U R Y
OF
INQUISITION
De Jure Divino.

Whether by Divine Right it is lawfull
to inflict Punishment upon the
offending Lordly Bishops
yea, or no.



Printed in the yeere,
That Sea-Coale was exceeding deare.
1640.

THE
I. U. R.
OF
INQUISITION
De Jure Divino

Whether by Divine or Human Law
to be followed by the Christian
in all things
of God or Man





THE JURY OF INQVISITION DE FURE DIVINO.

Whether by Divine Right it is lawfull
to inflict punishment upon the offending
Lordly Bishops ; yea, or no.

They who being within the Church, have offended against Faith and discipline ; let them know the rigour of Princes : and let the Princes power establish that discipline, which the distressed Church is not able to execute upon the neckes of the proud. Saith Isidorus, in his booke of Authority and care of Kings.

TO inflict punishment upon the offending Lord Bishops is no unholy thing, but is a thing both lawfull, just, and right.

The Arguments

Argument.

TO inflict punishment upon evill doers is no unholy thing ; But the troublers of the Church and State are evill doers ; therefore Lordly Bishops being troublers of the Church and State ; it must needs appeare that they are evill doers. And so it must needes of consequence follow , that to inflict punishment upon offending Lordly Bishops it is no unholy thing, but lawfull , just , and right. *Conclusion.*

To prove that it is lawfull to punish evill doers, Saint Peter saith, That we ought to submit our selves to the King, & to the Governors set over us by him for the punishment of evill doers, 1 Pet. 2. 13 14.

And Saint *Paul* saith, if thou doe that which is evill be afraid, for he beareth not the sword in vaine; for he is a minister of God, and a revenger to execute wrath upon that man that doth evill, *Rom. 13. 4.*

2. To prove that the troublers of the Church and State are evill doers. The Prophet *Jeremie* saith, that the Lord is against them that prophesie false dreames, and do tell them, and cause the people to erre by their lies, and by their lightnesse, as it is *Jeremiah 23. 32.* And how have our Lordly Bishops and Prelates prophesied false dreames, and endeavored to corrupt the Church with errours; & by their lyes and lightnesse troubled the whole Land: nay, all the Kings Dominions, from consid. ration whereof, that saying of *Constantine* is no more but justice? If the Bishops (saith hee) move troubles, by my hand they shall be punished, for my hand is the hand of Gods Minister.

Theodorets.

Booke 1. cap.

20.

The office of a Bishop.

The office of a Bishop is to teach the people truth; and to instruct them in the wayes of peace and love; Therefore our Lordly Bishops who have set up lies and falshoods instead of Truths, and have moved troubles in stead of peace and love? have much abused that holy office unto which they pretend they are called.

Reason.

The reason (why to inflict punishment upon the offending Lordly Bishops is no unholy thing) is plaine: Because the Lordly Bishops are movers of troubles in the Church and State.

1. They have been movers of troubles in the Church, both by their establishing of the Popish Ceremonies; and by their Lordly Government.

1.

How they have troubled the Church.

By their establishing of Popish Ceremonies; by binding the consciences of men to the observance of them: as setting up of Altars, Images, and Crucifixes, wearing of Surpluses, bowings, Chringings and the like: Of which Saint *Paul* warned the *Colossians* to take heed of, saying, beware least any man spoyle you through Philosophy and vaine deceit; after the tradition of men, after the rudiments of the world, and not after Christ. And Saint *Ambrose* saith, that by good right we are to condemne all new things that Christ hath not taught, even all such things saith he, and to be judged detestable, and to be despised.

4. *Bookes of Virgins.*

2.

By their Lordly government, in silencing and punishing holy Ministers, and neglecting and passing by the too great abuses of others, of whom the Prophet *Ezekiel* speaks (saying) will ye pollute me among my people for handfuls of barley, and for peeces of bread, to slay the soules that should not die, and to save the soules alive that should not live. *Ezekiel 13. 19.* and as the Prophet *Malachy* speaks, now we call

call the proud happie; yea they that worke wickednesse are set up, *Matth. 3. 15.* It is not long since we might have taken part with Saint *Austine* in his lamentation, nay the time of comfort doth now consist chiefly in hope; This thing saith he; doth grieve mee; that so many things wholsomely commanded in the holy Scriptures, are not regarded, and that our times are full of so many presumptions; that he hath bene more sharply punished which with his bare feet hath touched the earth in the octaves, then the drunkards &c. *In his 119. Epist.*

II. They have also been movers of troubles in the State, and that both with our neighbour nations, and also among our selves.

By troubles with our neighbour nations; in so much that had not God been mercifull to us, our land ere this might have been a wofull desolation, with our streets full of blood, and our fields full of dead unburied Carcasses, whilst wee having our Swords emburde in the blood of our neighbouring united nation of *Scotland*, and their swords also peried into our files; all being the subjects of one King: In the midst of this wofull tragedy, we might have bene all surprised by a forraine enemy; witnesse that great Spanish fleet, with all their munition, wives, and children: But ever blessed bee our good God who hath preserved us. *I. How they have troubled the State.*

By troubles amongst our selves, by compelling to ungodly, and unlawful oathes, by abuses in their unjust proceedings in their Courts; but we now hope to see these cockatrice egges crushed to peeces. *2.*

Excellent is that saying of *Cyrill*, we travill saith he; earnestly in this thing above the rest, the Ecclesiasticall estate may remaine sure, in such sort as is seemely for the glory of God, and fit for our times, that it may continue in peace and tranquillity, by common consent without variance, that it may be quiet in Ecclesiasticall matters, that godly religion may be preserved, and that the life of such as are chosen into the Clergy and Priesthood, may be cleare from scandall. *17. Epistle to Theodosius.*

Let us but consider what the issue of their proceedings might produce; should they have gone on in bringing Popish ceremonies, superstition and Idolatry into the Church; as may appeare by their jestures, by their ornaments and by their actions. *The end of their Ceremonies.*

By their jestures, in their bowings, and adorations before the Altar, with their faces towards the East, or at the name of Jesus, as if God was inclosed in the Altar; as if the East were huler of Gods Majesty then the West, or other parts: and as if the name Jesus, was above or before the name of *Iehovah*, all which is Idolatry and superstitious. *I.*

3. By their ornaments? In that they would make us beleefe that holinesse is in the Surplis, Cap, Tippet, or Cope, above other garments: that the Altar is holier then the rest of the Temple; & that the Temple wales make the people holy. And that these ceremonies our Lordly Bishops and Prelates would have us to worship God, which is nothing but Idolatry and superstition: therefore saith the Prophet *Jeremiah*, Trust yee not in lying words saying, the Temple of the Lord, the Temple of the Lord, are these, *Ier. 7. 4.*

3. By their actions. In that they assume to themselves Lordly Titles, and rule over other Ministers; which our Saviour Christ reproveth, saying, If any man desire to be first, the same shall be last of all, and servant of all, *Marke 9. 35.* This indeed is the practise of that great Idol of *Rome* the Pope. But oh that all our Lordly Bishops, and idle Prelates would call to mind that saying of Saint *Austin*, O brethren most deare (saith he) If the best of men at the last day of Judgement shall scarce be able to give an account for themselves; what shall become of our idle Lordly Bishops, and dumb Prelates; at whose hands so many soules shall then be required?

These superstitious ceremonies belong to *Rome*, that great whore of *Babylon*; but our reformed Churches cannot digest them: It hath been found recorded in the ancient records of *London*, remaining in *Guild-Hall*, that when King *Lucius* sent to *Rome* to *Elutherius* the Pope, to know the customes, lawes there established; that so the same might be practised here in *England*, he received this answer: yea may saith he, reject the lawes of *Rome*, but the lawes of God can yee not reject; yee have received saith he, (through the grace of God) the lawes of God and the Doctrine of the faith of Christ into your Kingdome; you have the old & new Testament in you. Realme; take out of them by the grace of God, & advise of your selves a law, & by that law, through Gods assurance rule your Realme. But bee you Gods Vicar in that Kingdome, but blessed be the Lord who hath put it into the Kings heart so to do, without sending to *Rome*, for should we now have sent to *Rome* for lawes or discipline, we should have found *Elutherius* dead, and instead of his grave counsell, nothing but Idolatry and superstition: and if our Lordly Bishops had not such counsell from *Rome*, I wonder how they met with all their Romish Ceremonies: but now happy is this our Kingdome, since our gracious King doth now advise with his subjects in calling that honourable and happy assembly of Parliament; to establish the lawes of this our Realme, according to the

the Lawes of God written in his holy word, and that since the Pastors are become brutish, and have not sought the Lord. *Ier. 10. 21.* our gracious King himselfe is the true Vicar of God, and maintainer of his holy Lawes; allowing no Lawes in his Kingdome but the Lawes of God.

Yet albeit these prophane Prelates, (as *Calvin* saith) would turne and withdraw us from under this government, yet will we hold our selves fast unto it, because we assuredly know our selves to belong to it; and leave them to your Majesties further consideration, and to the high and Honorable assembly of Parliament.

In his Comment on Iſay
23. 13.

F F N F S.

the Father of God writes in his holy word, and that line is the
first of the new world, and the new world is the new world.
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first of the new world, and the new world is the new world.

Your Honorable Committee (as I have said) would have
 and withdrawn us from under this government, yet will we
 hold our lives fast to it, and we will not let
 our lives to be taken; and we leave them to
 your Honorable Committee.
 And to the High and Honorable
 Assembly of Parliament.



